Rights of Parents after their Death in Islam

Imām Ahmad Razā Khān علیہ الرحمۃ

(1856 – 1921)

Ihyā Academy of Islamic Sciences

Bangalore, India

The Fatwa Summary*

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

According to Islamic teachings, children have several key obligations to their parents after death. The primary duties include handling funeral arrangements with utmost care and respect, consistently praying and seeking forgiveness for them, and sending rewards through charitable acts and good deeds.

Children should swiftly settle any outstanding debts and fulfill any remaining religious obligations like unpaid zakat or missed Hajj on their parents' behalf. They must execute their parents' will according to Islamic law and honor their pledges and wishes in lawful matters.

Regular grave visitation, especially on Fridays with Surah Yasin recitation, is encouraged. Children should maintain good relationships with their parents' friends and relatives throughout their lives.

Most importantly, children should avoid sinning as this causes parents distress in their graves, as deeds are presented to deceased parents every Friday, bringing them either happiness or sadness based on their children's actions.

**Generated by AI*

Today marks the 100th day of passing away of my beloved mother. I kindly request you to pray for her *maghfirah* and that may Allah place her in the highest stations of heavens by the grace of the beloved Prophet ﷺ

Mufti Mohammed Kashif
Ihya Academy, Bangalore
01-01-2025

PS: *In case of any error in the translation please contact us on ihya78@gmail.com*

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Question

What do you say, may Allah have mercy on you, regarding, what are the rights of parents on their children after their death? Answer from the book of Allah and get paid by rewards from Allah.

Answer

1. The first right after their death is the preparation for their funeral, bathing, shrouding, funeral prayers and the burial. He should perform these tasks with utmost care by taking care of *sunan* and *mustahabbāt* acts, wishing (from Almighty Allāh) every goodness, blessings, mercy and greatness for them.

2. Always praying and seeking forgiveness (*astaghfār*) for them and never neglecting it.

3. Always sending the rewards of giving in charity, donations and good deeds and never reducing it, as per one's capability. Praying *salāh* for them along with praying for oneself. Keeping fast for them along with keeping for oneself.

In fact, he should send rewards of each and every good deed (of his) to them and to all the Muslims. The reward will reach all of them and there will not be any reduction in his reward but in fact it would increase in multitude.

4. Swiftly paying off or try to pay off any debt on them of others. He should consider paying off their debt from his own wealth, a blessing in both the worlds. If he is not capable of doing it then taking help from the relatives and then from the pious wealthy people.

5. If there is an obligatory duty (*fard*) remaining on them, then he should try to fulfil them as soon as possible، as per his capability. If they did not perform *Hajj*, then performing *Hajj* on their behalf or getting someone else to do it for them (*Hajj e Badal*). Paying off *zakāt* and *ush'r* on their behalf, if it was mandatory on

them. Paying expiation (*kaffārah*) for their missed salah and fasts. Similarly other acts, as per this analogy.

He should do everything in his capacity and power to get rid of any of their pending duties.

6. He should execute their will, which they made as per shariah, as soon as possible. Even if it's not required upon him to do so and even if their will is hard on him to execute.

For example, if they made a will to give half of their wealth to their non-inheriting relative or someone unknown, as per Islamic ruling the execution of the will for more than 1/3rd of the wealth cannot be done except by the permission of the inheritors. But it's better for the children to execute their parents' will and consider fulfilling their wish over their own wishes.

7. Keeping their pledges true even after their death. Example, if the parents have vowed that my son will not go to this place, or will not meet this person, or will do this task. He should not think that since they are no longer around, why to worry about their pledge? Instead, he must honor their pledges as he was honoring it strictly while they were alive, unless there is an Islamic ruling against it. It's not only in the case of their pledges and vows but he must also follow their wishes in all the lawful matters, after their passing.

8. Visiting their graves every Friday, reciting Surah Yasin there with such a voice that they can hear and to present its reward to their souls. Every time he passes by their graves, he must not leave without conveying *salām* and *fatihāh* to their souls.

9. Being well mannered with their relatives for their whole life.

10. Fulfilling their friendship with their friends and to always respect and honor them.

11. Ensure to never get the parents insulted by insulting someone else's parents.

12. The most emphasized, most common and continuous right is, to not to hurt them in their graves by committing any sin. Information about all his acts reach his parents. They become happy when they see the good deeds and their faces

brightens and lights up due to happiness and when they see his sins they become sad and their heart is hurt.

It's not right to hurt the parents even in their graves.

May Allah, the most forgiving, the most merciful, the mightiest, the most generous, the most majestic, by the intercession of his kind and merciful Prophet ﷺ, grant us the ability to perform good deeds, protect us from the sins, send light and happiness in the grave of our elders. Allah is all capable and we are helpless. Allah is all rich and we are poor.

وحسبنا الله ونعم الوكيل نعم المولى ونعم النصير ولا حول ولا قوّة إلاّ بالله العليّ العظيم، وصلّى الله تعالى على الشفيع على الرفيع العفو الكريم الرؤوف الرحيم سيّدنا محمّد وآله وأصحابه أجمعين آمين! والحمد لله ربّ العالمين

Now this *faqīr* will describe, as required, the hadiths from which I have extracted these rights:

Hadith 1

An Ansāri companion presented himself in the court of the Prophet ﷺ and asked: Ya Rasool Allah ﷺ! After the death of my parents is there a way, I can do good for them?

The Prophet ﷺ replied:

((نعم! أربعة: الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وإكرام صديقهما، وصلة الرحم التي لا رحم لک إلاّ من قبلهما فهذا الذي بقي من برّهما بعد موتهما))، رواه ابن النجار عن أبي أسيد الساعدي-رضي الله تعالى عنه-

Yes, there are 4 things, praying funeral *salāh* over them, praying for their forgiveness, executing their will, respecting their friends and maintaining good relationship with their relatives. These are the good acts which continue to remain to be performed after their death.

مع القصّة(١)، ورواه البيهقي في "سننه" عنه -رضي الله تعالى عنه- قال: ((قال رسول الله صلّى الله تعالى عليه وسلّم: لا يبقى للولد من برّ الوالد إلاّ أربع: الصلاة عليه والدعاء له وإنفاذ عهده من بعده وصلة رحمه وإكرام صديقه)) .

Ibn Najjār narrated the same from Abu Usayd Sa'īdi and Bayhaqi narrated from him in his 'Sunan'. He said: The Prophetﷺ said: Nothing remains for a son from being kind to his father (after death), except four things: to pray funeral prayer over him, seek forgiveness for him, execute his will, behave well with his relatives and respect his friends.

Hadith 2

The Prophetﷺ said:

((استغفار الولد لأبيه من بعد الموت من البرّ)) رواه ابن النجار عن أبي أسيد بن مالک بن زرارة رضي الله تعالى عنه

It is from being kind to parents, is that, the children seek forgiveness for them post his demise

(Ibn Najjār narrated it from Abu Usayd bin Malik bin Zirārahرضی اللہ عنہ)

Hadith 3

The Prophetﷺ said:

((إذا ترک العبد الدعاء للوالدين فإنّه ينقطع عنه الرزق))، رواه الطبراني في "التاريخ" والديلمي عن أنس بن مالک رضي الله تعالى عنه

When a man leaves praying for his parents, his sustenance is cut off.

(Tabrāni in his "at Tarīkh" and Daylami from the authority of Anas bin Mālik narrated it)

Hadith 4 & 5

The Prophetﷺ said:

((إذا تصدّق أحدكم بصدقة تطوّعاً فليجعلها عن أبويه فيكون لهما أجرها ولا ينقص من أجره شيأً))، رواه الطبراني في "الأوسط" وابن عساكر عن عبد الله بن عمرو -رضي الله تعالى عنهما- ونحوه الديلمي في "مسند الفردوس" عن معاوية ابن حيدة القشيري -رضي الله تعالى عنه

When someone among you gives something in charity, then he should give it on behalf of his parents, so that its reward will be granted to them and nothing will get deducted from his reward.

(Tabrāni in '*Awsat'* and Ibn Asākar from the authority of Abdullāh bin Am'r narrated it. Similarly, Daylami narrated it in '*Musnad ul-Firdaus*' from the authority of Muāviyah ibn Haydah al-Qashiri)

Hadith 6

A companion came to the Prophetﷺ and asked: I used to treat my parents kindly in their life, now they have passed away, what is the way to (continue to) behave well with them?

إنّ من البرّ بعد الموت أن تصلّي لهما مع صلاتک وتصوم لهما مع صيامک))، رواه الدار قطني۔

The Prophetﷺ replied: Post demise, from the kindness is that you pray salah for them along with your salah and keep fasts for them along with your fasts. (Dar Qatni narrated it)

That is, when you pray *nafil salāh* or keep fasts to gain reward for yourself, then you should perform some *nafil salāh* on their behalf (also) to send its reward to them.

Praying *salāh*, keeping fasts and whatever good deed, you do, you should do them with an intention to grant its reward to them also. They will receive the reward and nothing will be reduced from yours.

كما يدلّ عليه لفظ ''مع'' أنّه يحتمل الوجهين بل هذا ألصق بالمعيّة۔

It is mentioned in *Muhīt, Tātār Khāniyah* and in *Radd ul-Muhtār*:

الأفضل لمن يتصدّق نفلاً أن ينوي لجميع المؤمنين والمؤمنات؛ لأنّها تصل إليهم ولا ينقص من أجره شيئ۔

It's better for a person who gives in voluntary charity to make an intention of giving it on behalf of all the believers as its reward will reach all of them and his reward will not be reduced either.

Hadith 7

The Prophet ﷺ said:

من حجّ عن والديه أو قضى عنهما مغرماً بعثه الله يوم القيامة مع الأبرار

Who would perform Hajj on behalf of his parents or pay off their debts, will be raised among righteous on the day of judgement.

(Tabrāni narrated it in '*Awsat'* and Dar Qatni in his '*Sunan'* from the authority of Ibn Abbas رضی اللہ عنہ)

Hadith 8

Amir ul-Momineen Umar Farooq رضی اللہ عنہ had a debt of eighty thousand. At the time of his demise, he called his son Abdullah ibn Umar رضی اللہ عنہ and told him:

بع فيها أموال عمر فإن وفت وإلاّ فسل بني عدي فإن وفت وإلاّ فسل قريشاً ولا تعدهم۔

To pay my debt, sell off my assets first, if it suffices then it's fine, else pay it off by requesting it from my tribe *Bani Adi.* If the debt is not paid off even after this then request it from Quraish and do not ask anyone else apart from them.

Then he said to his son: اضمنها Be a guarantor of my debt.

Ibn Umar رضی اللہ عنہ became the guarantor and before the burial of Ameer ul Momineen رضی اللہ عنہ, he made senior *muhājirīn* and *ansār* witness that those eighty thousand are upon him.

One week had not passed that Abdullah رضی اللہ عنہ paid off the whole debt.

(Ibn Sā'd narrated it '*Tabqāt'* from the authority Usman bin Urwah رضی اللہ عنہ)

Hadith 9

A woman from the tribe of *Jahyna* came to the Prophetﷺ and asked: Ya Rasool Allahﷺ! My mother had vowed to perform Hajj but she could not do it and passed away. Should I perform it on her behalf? The Prophetﷺ replied:

(حجّي عنها أرايت لو كان على أمّک دين أكنت قاضية؟ اقضوا الله فالله أحقّ بالوفائ)

Yes, perform Hajj on her behalf. Would you not have paid off her debt if there was any (pending) on her? Similarly pay the debt of Almighty as he has more rights.

(Bukhāri narrated it from the authority of Ibn Abbāsرضی اللہ عنہ)

Hadith 10

The Prophetﷺ said:

إذا حجّ الرجل عن والديه تقبل منه ومنهما واستبشرت أرواحهما في السماء وكتب عند الله برّاً

When a person performs Hajj on behalf of his parents, it is accepted for him and his parents and their souls become happy in the skies. This person is recorded as a doer of good deeds with his parents, in the court of Almighty Allah.

(Dar Qatni narrated it on the authority of Zayd bin Arqamرضی اللہ عنہ)

Hadith 11

The Prophetﷺ said:

(من حجّ عن أبيه وأمّه فقد قضى عنه حجّته فكان له فضل عشر حجج)

Whosoever performs Hajj on behalf of his parents, the Hajj would be accepted and he would get reward of 10 extra Hajj

(Dar Qatni narrated it on the authority of Jabir bin Abdullāhرضی اللہ عنہ)

Hadith 12

The Prophet ﷺ said:

(من حجّ عن والديه بعد وفاتهما كتب له عتقاً من النار وكان للمحجوج عنهما أجر حجّة تامة من غير أن ينقص من أجورهما شيأاً)

Who performs Hajj on behalf of his parents after their demise, Almighty Allah will decree freedom from hellfire for him. They both will get the rewarded of a complete Hajj without any reduction.

(Asbahāni in '*at-Targīb'* and Bayhaqi in '*ash-Sho'ab'* narrated on the authority of Ibn Umar رضی اللہ عنہ)

Hadith 13

The Prophet ﷺ said:

من برّ قسمهما وقضى دينهما ولم يستسبّ لهما كتب باراً وإن كان عاقاً ومن لم يبر قسمهما ولم يقض دينهما واستسبّ لهما كتب عاقاً وإن كان بارًا في حياتهما

Whosoever would fulfil the promises made by his parents after their demise, pays off their debt, doesn't get his parents swear upon by swearing upon other people's parents, he would be written as obedient even though he might have disobeyed his parents during their lifetime. The one who doesn't fulfil their promises, does not pay off their debt, gets them swore upon by swearing on other people's parents is written as disobedient even if he was obedient during their lifetime.

(Tabrāni narrated it in '*al-Awsat'* on the authority of Abdul Rahman bin Samrah رضی اللہ عنہ)

Hadith 14

The Prophet ﷺ said:

من زار قبر أبويه أو أحدهما في كلّ يوم جمعة مرّة غفر الله له وكتب

Whosoever visits the graves of his parents or grave of one of them every Friday, Almighty Allah will forgive his sins and he will be written as their obedient.

(Imam Tirmizi narrated this in 'Nawādir ul-Usūl' on the authority of Abu Hurayrah رضی اللہ عنہ)

Hadith 15

The Prophet صلی اللہ علیہ وآلہ وسلم said:

من زار قبر والديه أو أحدهما يوم الجمعة فقرأ عنده يٰسٓ غفر له

The person who visits the graves of his parents or one of them on Friday and recites surah Yaseen will be forgiven.

(Ibn Adi narrated this on the authority of Abu Bakr Siddique رضی اللہ عنہ)

In another wordings of hadith:

The person who visits the graves of his parents or one of them every Friday and recites surah Yaseen. Almighty Allah will forgive him to the multitude of alphabets in surah Yaseen.

(Hud al-Khalilī, Abush Shaykh, Daylmi, Ibn Najjīr, Rafai and others narrated this on the authority of Ummul Mominīn Ayesha Siddiquā رضی اللہ عنہا from her father Siddique Akbar رضی اللہ عنہ)

Hadith 16

The Prophet صلی اللہ علیہ وآلہ وسلم said:

(من زار قبر أبويه أو أحدهما احتساباً كان كعدل حجّة مبرورة ومن كان زوّاراً لهما زارت الملائكة قبره)

Who visits the graves of his parents or one of them, with an intention of reward, would receive reward of a complete and accepted Hajj. The one who frequently visit their graves, the angles will visit his grave.

(Hakīm Tirmizi and Ibn Adi narrated it from Ibn Umar رضی اللہ عنہ)

Muhaddith Imām Jauzi narrated himself from Mohammed bin al-Abbās Warrāq that: A man travelled with his son. On the way the father died. It was a jungle of guggul trees. The son buried him below between trees and went on his way. When he returned back, he did not visit his father's grave. Suddenly he heard someone saying:

رأيتک تطوي الدوم ليلاً ولا ترى

عليک بأهل الدوم أن تتكلّما

وبالدوم ثاو لو ثويت مكانه

فمرّ بأهل الدوم عاج فسلّما

I saw that you pass by this jungle at night, do not consider talking to the one who is between these trees as required. Even though if you would have been in the place of who resides in these trees and would pass by here. He would come back and would say *salām* to you!

Hadith 17

The Prophetﷺ said:

من أحبّ أن يصل أباه في قبره فليصل إخوان أبيه بعده

Whosoever wants to perform goodness with his father in his grave, should keep good relations with his relatives and friends.

(Abu Ya'alā and Ibn Habbān narrated it on the authority of Ibn Umarرضی اللہ عنہ)

Hadith 18

The Prophetﷺ said:

من البرّ أن تصل صديق أبيک

Among the things of treating father well is that you behave well with his friend.

(Tabrāni narrated it in '*al-Awsat'* on the authority of Anasرضی اللہ عنہ)

Hadith 19

The Prophetﷺ said:

إنّ البرّ أن يصل الرجل أهل ودّ أبيه بعد أن يولي الأب

Indeed, from the best righteousness for a father is to maintain a good relationship with his friends after his death.

(Scholars like Ahmad and Bukhāri narrated this in '*al-Adab ul-Mufrad*', Muslim in his 'Sahīh', Abu Dawūd and Tirmizī on the authority of Ibn Umarرضی اللہ عنہ)

Hadith 20

The Prophetﷺ said:

احفظ ودّ أبيک لا تقطعه فيطفئ الله

Keep an eye on your parents' friendships, do not break them else Almighty Allah will extinguish your light.

(It is narrated by Bukhāri in '*al-Adab ul-Mufrad*', Tabrāni in '*al-Awsat'* and Bayhaqi in '*Sho'ab*' on the authority of Ibn Umarرضی اللہ عنہ)

Hadith 21

The Prophetﷺ said:

تعرض الأعمال يوم الإثنين والخميس على الله تعالٰى وتعرض على الأنبياء وعلى الآباء والأمّهات يوم الجمعة فيفرحون بحسناتهم ويزدادون وجوههم بيضاً ونزهة فاتّقوا الله ولا تؤذوا موتاكم

The deeds are presented in the court of Almighty Allah every Monday and Thursday and presented to Prophets and parents on every Friday. They become happy with good deeds and the shine and brightness of their face's increases. Hence fear Almighty Allah and do not hurt your dead by your sins.

(Imām Hākim narrated it from his father Abdul Azīzرضی اللہ عنہ)

In summary, the rights of parents are not something which a person can get rid of ever. They are the reason for his life and existence. Hence whatever religious and worldly blessings he will receive, will be because of them, as every blessing and perfection depends upon the existence and they are the reason for his existence.

Just being parent gives them such a great right which can never be fulfilled. Their struggle for his upbringings, their hardship for his comfort especially the pain endured by the mother during pregnancy, while giving birth and breastfeeding. How can and how much you pay their gratitude?

In short, they are shadow of Allah and his Beloved ﷺ and manifestation of their lordship and mercy for him.

That's why Almighty Allah mentioned his rights with parents right in the Qur'ān, that: أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ

So be grateful to Me and your parents. (*Surah Luqmān*: *14*)

It is mentioned in a hadith that a companion came to the Prophet ﷺ and said: A path which had such hot stones that if a piece of meat is kept on them, it will get cooked. I have carried my mother for 4 miles in that path. Have I exercised her rights now?

The Prophet ﷺ said: ((لعلّه أن يكون بطلقة واحدة))

You may have paid only one shock of the shocks of pain she endured during your birth.

(Tabrāni narrated it in *Awsat* from the authority of Buraydah رضی اللہ عنہ)

May Almighty Allah protect us from disobedience of parents and grant us the taufīq to fulfill their rights: āmīn āmīn, by the grace of your mercy, O most merciful of the merciful. Peace and blessing on our master and lord Muhammed ﷺ, his family and all of his companions: āmīn

Praise to the lord of the worlds and Allah knows the best!